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On the means for the attainment of the sum...

[S.l.]

[1904]

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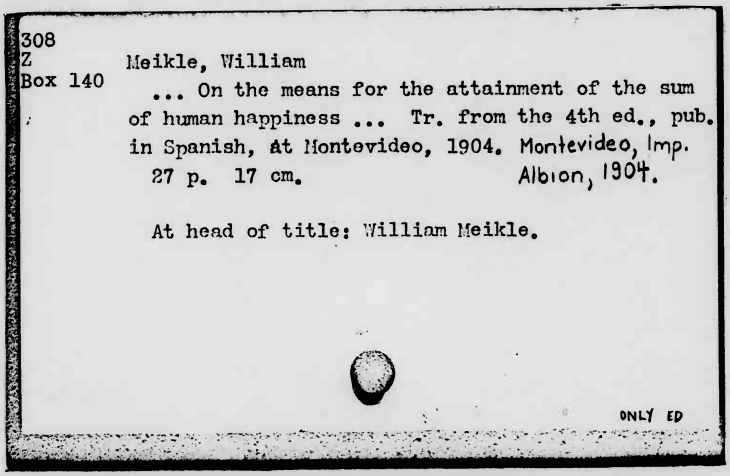
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WILLIAM MEIKLE

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ON

THE MEANS FOR THE ATTAINMENT

of the sum of

HUMAN HAPPINESS

Dedicated to the fair sex, the half of our species, possessing the most influential means for the moral, intellectual and physical perfection of mankind.

308 Z
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Translated from the Fourth edition, published in Spanish, at Montevideo. 1904

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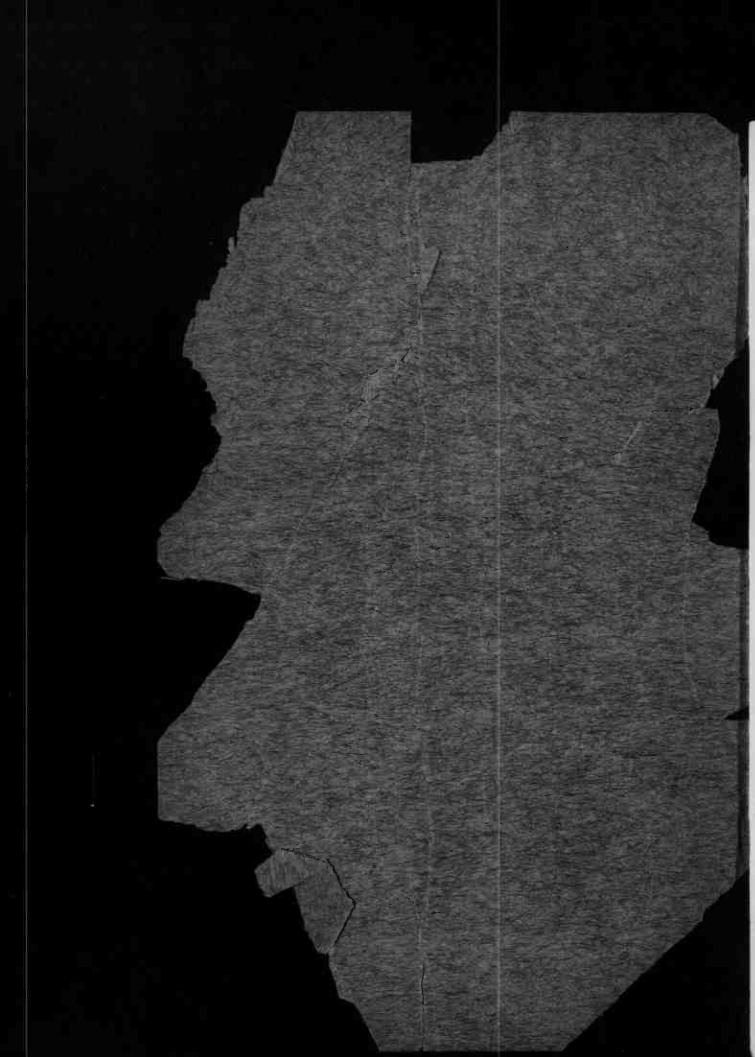

WILLIAM MEIKLE

ON

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Nov. 2, 1928 HE

INTRODUCTION

The germs of the ideas in these pages have persisted in my mind as far back as I can remember, (certainly for more than fifty, of the sixty-seven years of age I completed the other day, residing forty-four of the latter at Montevideo, South America), my conviction of their truth, and supreme importance to mankind, growing in intensity with my years, my studies and experience.

They were first published in Spanish, beginning of this year, at the earnest solicitation of friends of great intellectual capacity and preparation, with whom I had discussed them; with the result that felicitations and eulogiums reached me from all parts.

I shall select three from upwards of forty of them.

The following is a translation of that of a well known professor of the University: he says:

"Mr. William Meikle's interesting work, "'On the Means for the Attainment of the "Sum of Human Happiness,' *deserves the*

"*title it bears*; as is eloquently proved by "the favor with which it has been received, "by the most learned members of Monte- "videan society."

(Signed) PABLO DE MARIA.

Another professor of the University, who is also Editor of *El Bien*, and Chairman of the Catholic Club, Dr. Juan Zorrilla de San Martin, says:

"The object aimed at by Mr. Meikle is a "most noble one, Human Felicity! It is "precisely the only thing one man can "give to another, even if he does not pos- "sess it himself.

"And earthly and heavenly felicity are "perfectly compatible with each other. "Mankind, says Father Didon, have been "made not only to reach heaven; but have "also been created to dominate the earth. "The true teacher of religion should con- "sequently give him the science of death, "without refusing him the science of life."

The altruist, philanthropist, Alejo Rossell Rius, Esquire, says:

"I have the pleasure to salute Mr. "Meikle, and to thank him very much for "the copy of his work, the study of which "is most interesting; and we can thereby "conceive the hope of the perfectibility of "the human race, and their felicity."

A demand arose for a second edition in Spanish, and three thousand copies were printed by subscription, subscribers taking five copies as a minimum, some as many as fifty copies, to aid the propaganda.

Amongst the 556 subscribers, who had read the first edition, are:

Three Cabinet Ministers; thirty-two Professors of the University, including the Rector; five Judges of the High Courts; seven of the lower Courts, with their Fiscales (official legal advisers), seventy-nine Barristers; fifteen Doctors in Medicine and Surgery; eighteen Senators and Representatives; two ex-Presidents of the Republic; Bankers, with their Directors; one hundred and sixteen Merchants; forty-seven Directors and Managers of important institutions and industrial establishments, including Railways—persons and personages of many nationalities.

The third edition in Spanish is nearly exhausted.

This translation is from the fourth edition, in the same language which, compared with those previously published, contains some additional arguments and illustrations, as well as transpositions of the text; but, in general, all the important ideas of the author will be found in the former editions.

Holding such views of the supreme importance to mankind of the ideas in question; and with the encouragement given to the editions in Spanish, an edition, for the benefit of English readers—became an imperative, conscientious duty—had all the force of a mission—hence the present attempt to fulfil it.

This work is purely scientific, philosophic and moral, and only aims at showing the means for attaining Human Happiness on earth.

The infinitely more difficult subject of heavenly felicity—the religious side of the question—I must leave to those who have the preparation—the mission to treat it.

But they cannot be inimical to each other; on the contrary, they must cooperate with each other to the same high purpose, the earthly and heavenly felicity of mankind.

This edition in English is really a translation, the ideas, and the coordination of them, having been conceived in Spanish, and may consequently have some of the faults of style natural to translations. I hope, however, they will be pardoned, by the reader, as well as other short-comings, in view of the altruistic motives that have inspired me.

With these observations, and without further preamble, I shall proceed with the Essay:

ON THE MEANS FOR THE ATTAINMENT

OF THE SUM OF

HUMAN HAPPINESS

CHAPTER I.

Thesis.

Altruistic sensual, sexual control—domination—is the conscientious duty of all human beings; and is, indeed, the supreme regulator of Human Felicity.

SYNTHETIZING what we know of Science and Philosophy; as well as an unusual experience of many years, we have arrived at the conviction, that:

The causes of human miseries, of human infelicities are: the irrational, uncontrolled, excessive reproduction of human beings: not possessing the "Mens sana in corpore sano": nor the moral, intellectual and physical training, indispensable to a healthy and happy existence.

There is no doubt that it is the excessive reproduction of this kind, which includes sensual abuses, which fills the hospitals for young, old and middle aged; the lunatic asylums; the workhouses, the

refuges; jails and penitentiaries: Creates strikes and anarchism: and renders necessary the existence of medicos and their drugs.

We cannot omit from this terrible list, the keepers of order: policemen, soldiers and sailors and their officers. The ideas which these words suggest as regards horrors, destruction and waste, whether in peace or war or revolutions, are truly frightful.

Whilst human beings, whether individually or as nations, are so backward morally and intellectually, we must all suffer the miseries consequent on such a state of society.

In these observations we cannot fail to see the solidarity existing amongst human beings in regard to happiness and misery. The superior natures, the altruistic spirits, cannot be satisfied except in helping to forward the evolution towards a more perfect state of our fellow creatures.

To those possessing the intelligence and knowledge necessary to an understanding of the Synthetic Philosophy, and the doctrines of Evolution, the moral, intellectual and physical perfection of humanity is simply a question of time.

They have the most absolute conviction that the day will arrive when each human being will fulfil his and her duty for the common good. That Governments, such as at present, with their departments of Executive, Legislative, Judicial, Municipal, and sub-divisions, will not be necessary. Much less so Armies and Navies, with all their horrors, destruction and ruinous expenditure.

It will seem incredible to future generations that from, say, forty to sixty per cent., more or less (and according to the country of residence) of the productions of the working classes should have been absorbed by unproductive and destructive consumers; and in the payment of interest on enormous Public Debts, created for the most part for the purpose of carrying on Wars and Revolutions, in which women's tears have irrigated, and men's blood and bones have served to fatten the earth.

See for example, what is taking place in the Far East, and in other parts of the globe!

Misery, infelicity and even discomfort are not inherent in the nature of human beings, nor in the constitution of the world they inhabit; but are capable of gradual elimination, by a rational mode of existence.

Miseries and infelicities are due to the bad, or defective, moral, intellectual and physical organisms we inherit from our parents, our forefathers; to the want of training, or the improper training of our propensities and passions; to ignorance

of the laws of nature; and to the sight of so many unhappy beings by whom we are surrounded on all sides.

All these evils are remediable.

Why God should have constituted this world on the system of painfully slow, but progressive improvement, the advancements of preceding generations serving succeeding ones, as stepping-stones to further progress, in the omnipotent evolution continually taking place is, to us in the present state of our intelligence and knowledge, one of the inscrutable mysteries of creation.

On one side we have all that is fair and lovely; all kinds of inducements are presented to us to behave rationally for our own felicity; and on the other side, how slowly are they accepted and carried into practice; meantime, what horrors, what miseries are permitted to exist!

Surely this is a great mystery!

But, fortunately for us, the Means for the Attainment of the Sum of Human Happiness are not of these inscrutable mysteries. Perfect control over sensuality, and reproduction in ideal conditions, will enable mankind to work out the most complete earthly felicity: it may be slow and difficult, but not the less sure.

Let each individual fulfil his and her part of the grateful task of helping to gradually eliminate the miseries and augment the felicities of mankind.

CHAPTER II.

Proofs and Illustrations.

UNHAPPILY, human miseries surround us on all sides, arising from excessive reproduction of bad quality, so that proofs of them are equally numerous; and it would seem hardly necessary to give examples of them here. However, there are a few typical cases that have come under our own personal observation, which so well illustrate and strengthen our thesis, that we must do so.

A mother presented herself to us the other day asking for charity, having three small children at her feet, one in her arms; and it was only too evident that she was again pregnant. From their appearance it was plain they were in the most abject poverty. The sight of their misery and filth was pitiable and repugnant.

On enquiry as to the other parent, the father, we were told he was sick, indeed had been bed-ridden for some years. Remarks are superflous!

Another case is that of a married couple, with six children, who at the

time of marriage were sickly and incapable of earning a living for themselves alone. They occupied one room, the sky showing through the roof, and otherwise in a ruinous state, without any of the indispensable requisites of a family—not even water, except as a charity. They had been living on charity from the time they were married by the priest, who then exhorted them to "Multiply"! At the time we saw the wife she was again pregnant.

The other day we met a poor child eight years of age, deaf-mute; and as we were near her domicile, we made inquiry as to the circumstances of the case.

The mother informed us she had another younger child, in the same condition; and that she had buried one, also deaf-mute. This woman told us, "God sends the children": that she had had eleven, of whom five had died! that God had also sent her the deaf-mutes: *that the father of them is her first cousin:* She is again pregnant.

They all live in one room. Amongst the number are two young women, one sixteen and the other a year older!

The father is a labourer without work!

But there is a typical case of a family whose mode of life is perfectly well known to us, which we will take advantage of for the benefit of our readers.

This matrimony of poor people, the

condition of the greater number—almost the totality of those who marry—were healthy in body, intelligent, and of good moral proclivities, but without further means than those the husband could procure by his daily work.

When they presented themselves for the marriage ceremony, the clergyman exhorted them in the usual way to "Multiply and replenish the earth"; but without limitations or distinctions; and the force of the circumstances of their mode of life so impelled them, that they reproduced themselves in thirteen children, one following the other with only such intervals as nature requires in two healthy individuals!

Good people, worthy of a better fate!

The result was, as generally happens in such cases, the resources did not increase, and each child came into the world to augment, in geometrical ratio, the miseries of insufficient food; worse hygienic conditions; a reduction of the room available in place of more ample accommodation, and other conditions favourable to health and happiness.

It is thus easy to understand how, gradually, moral, intellectual and physical deterioration should result from this mode of life, both, to parents and children.

The first five children suffered less, relatively; but the eight that followed

them, all died in infancy or very young, owing to the unfavourable circumstances above referred to. What sad spectacles, alas! only too common!

In such cases the question very naturally arises. How do you explain the persistence of such good people in reproduction, in view of all the misery they were creating to themselves and their offspring?

We do not require to look far for the answer.

To all animals, including the human species, the instinct of reproduction is one of the first—if not the very first—law of their existence. It is of all the propensities the most powerful, most irresistible, most imperious in seeking means for its gratification.

This statement requires no proof, all history, ancient and modern, as well as present experience confirms it. Nobody will contradict the affirmation that a narration of all the abuses, sins and crimes committed for the gratification of sensuality, would fill all the libraries on earth.

Here we have the explanation of the power sensuality possessed over this matrimony; and possesses over all human beings in a natural, *uncontrolled state.*

When they presented themselves to obtain the legalization of their marriage, the clergyman, who performed the religious ceremony, in place of exhorting them to "Multiply and replenish the earth," should have addressed them in something like the following terms:

Friends and lovers!

We are met here to solemnize the most important, the most far reaching event of your lives; and my own responsibility will equal yours, if I neglect to point out to you, your duty under the circumstances.

The principal end marriage has in view is the legalization of the reproduction of the species, it is therefore my duty to your future offspring, to society, and to yourselves, to place before your minds the ideal of human reproduction, so that, if on examining your minds, your bodies and your consciences, you find such defects and short comings in your persons and position, that your reproduction would not be desirable, you may be saved from the mortal sin of continuing, and perhaps augmenting, the sum of human miseries by your union.

The ideal of perfect human reproduction is:

That of a loving pair possessing sound minds in sound bodies; endowed with the altruistic spirit; and having the moral, intellectual and physical training indispensable to their welfare. Who fully understand, and are in every way able to assume the responsibilities they incur

to their offspring, to society and to themselves in reciprocating for reproduction, loves ecstatic, sexual orgasm.

Reproduction in such circumstances is the fulfilment of their highest mission, and, they reap the supreme felicity, of offspring who will be the joy, the glory, the ecstasy of their lives.

Candidates for matrimony should be asked: Does your position in all respects sufficiently approach this ideal, as to justify you in assuming the solemn responsibilities connected with this act and its ulterior consequences?

If not, then you may enter upon the contest for the untarnished, immaculate, crown of glory that awaits those—man or woman, married or single—who strong in the sexual propensity, discover that, from whatsoever cause arising, they do not reach sufficiently near the above ideal; or their own standard of the conscientious minimum they feel they should possess, voluntarily, altruistically eliminate themselves from the ecstatic ecstasy above referred to.

Those are they who, by their power of self-sacrifice, have reached the highest pinnacle of moral greatness.

In place of the indiscriminating exhortation this matrimony received to "Multiply," had their responsibilities been pointed out to them in this manner; and

had the clergyman, a man of influence, of better education than themselves, claiming a divine mission to guide and instruct them, done so; treating of individuals like them, poor, but intelligent and of good moral inclinations, there is no reason to doubt the beneficial influence it would have produced upon their lives and future conduct.

And had the moral, social ambient in which they lived been full of reprobation of the brutal selfishness of those who reproduce themselves heedless of results, its influence must necessarily have had the same tendency.

Public opinion, what others think of us, their praise or blame has a most powerful effect: the feeling that our conduct is making us despised, tabooed, is insupportable. Indeed psychology knows no more potent motive to action and abstention than public opinion.

No such influences were brought to bear upon them and their future lives. Had they been, what suffering would have been avoided to their offspring, to themselves and others!

They occupied the matrimonial bed (the suggestion of the "evil one" for the ruin of human felicity), the carnal contact making sexuality irresistible and reproduction the inevitable consequence.

Every additional child came to more

straightened circumstances of poverty, under feeding and neglect: which ended, as we have seen, in degeneration and death!

Even then the true reasons of all this misery and the remedy for it, so far as remedy was possible to them, was not forced upon them. In any case, as everybody else was acting as they did; and as the sexual propensity in their way of living was irresistible, they were morally blind to the consequences of their conduct.

In this way, and contrary to all practical experience and reason, they acted as if they believed what was current all around: *i.e.*, "God sends them" (speaking of children); "God never sends mouths, but he sends food"; and furthermore, "God tempers the wind to the shorn-lamb"; and other expressions equally irrational, and baneful to human welfare.

God does not act in this way.

He has endowed us with intellect and moral sentiments, as well as self-control, for our guidance, thus raising us above the condition of the brute creation

With these endowments we are enabled to trace the invariability of cause and effect; to account for the miseries by which we are surrounded; and to take measures to counteract the forces that oppose themselves to our happiness. This is how God acts; and our own

infelicity must be the result if we do not conform ourselves to what He has established.

On the other hand, conformity to His laws will convert this world into the terrestrial paradise it is destined to become.

CHAPTER III.

Solution.

But let us proceed without further delay to give the solution of the problem of the "Means for the Attainment of the Sum of Human Happiness."

How shall we obtain the rational controlled reproduction of the species, without which human felicity is impossible?

We must begin at the beginning.

We must enlist womankind into the cause: the present and future mothers of the race.

They are half the population of the globe.

Hitherto they have suffered more than their share in consequence of the abuses we must combat, and the best of them will gladly join us.

The highest, the noblest sentiments of womankind must be engaged in the

struggle; even their pride and rivalry must be excited to bring about the result we devoutly pray for.

The pride, the rivalry amongst them should be: not who shall have the most beautiful dresses, the most costly jewellery, the fairest palaces, the most magnificent equipages, etc., but who shall reproduce herself in the most perfect offspring—morally, intellectually and physically. Unimagined progress would arise from the cultivation, the prevalence of this sentiment. The tendency would be strongly in the direction of the improvement of our sex; as indeed the inferior men would find themselves despised in a way than which nothing could be more potent for good, or a stronger incentive for their improvement, so as to gain favour with the fair sex.

Women have, and have always had, a powerful influence, that has been felt in all ages of the world, increasing with progress and civilization.

It is they who have in their care the training of the young, and give the first lesson in self-control—obedience—; and the teaching of them, to do what they don't wish; and not to do what they vehemently desire. All these their *loving impositions of action and abstention* aid in creating the altruistic spirit, the end and object of all training.

It is this training, and the cultivation

of the higher, nobler sentiments, and intellect; together with scientific and philosophical teaching, that will enable mankind to dominate sensual abuses, the causes of excessive reproduction, of bad quality.

The case is of moral suasion; of persevering effort; of confidence in the doctrine of Evolution, and the moral forces of the world; and the treatment of mankind as rational beings, capable of employing the means offered for their felicity.

But it is also, up to a certain point, a case for legislative enactment, as, Why should society by its laws sanction and approve unfit marriages, with all the disastrous consequences therefrom arising?

If unfit people will reproduce themselves, and they cannot be prevented from doing so, without greater evil resulting; they should at least be made to feel the moral, social, legal reprobation, their brutal selfishness deserves; and in no case should they be able to allege legality for their misconduct.

Hitherto, if only children are born in wedlock, the priest enjoining them to "Multiply," this reprobation has not only not been general, but there has existed a maudlin pity for delinquents who, to satisfy their sensual propensities, have egoistically brought upon their offspring, upon society, and upon themselves, misery and degeneration!

It is surely one of the proofs of the aberration to which the human mind is at present, subject: that clergymen, and other men of education, whose intelligence, desire not to do harm, and good faith are unquestionable, should still exhort *indiscriminately* to "Multiply," in the face of all the misery arising from carrying these exhortations into practice.

This aberration is also the only way to explain how socialists, trades unionists, anarchists (if it were possible to believe in the good faith of the last named) and others, who wish to teach the workingman and the poor, should have missed the true way to avoid human miseries and forward human happiness.

Capitalists are ignorantly and indiscriminately blamed for selfishness, and for causing poverty and misery, by those ignorant of the doctrines of Political Economy, whereas capitalists, like the humblest, most impotent workmen, are subject to the laws of competition—of *supply and demand* and their consequences.

What numbers of rich people have fallen into indigence owing to the inflexibility of these laws!

If workmen had sufficient self-control to limit their number; and the necessary intelligence for combination, they could oblige Capitalists to give them their full share of what their labour produces. Labour is as indispensable to Capital, as,

in the present transitory social state, the latter is to the former; supply and demand of labourers determine their remuneration, not the selfishness or liberality of Capitalists.

The mission of the higher altruistic natures is untiringly to persuade the lower ones to what is right, what is for their own well being; a task comparatively easy, seeing nature is very prodigal in furnishing them with all kinds of powerful arguments in counselling rational conduct.

In addition to persuasion, and where it fails, they have a right to use, as far as reason counsels, coercive measures for the same high purpose. Society have a right in self-protection, to use their power in this direction. It is they who have to suffer the consequences of the criminal selfishness of excessive and bad reproduction; which obliges them to provide at enormous cost, hospitals, poor houses, refuges, asylums for the insane and the shiftless, jails for criminals with all the trouble and expenditure annexed to them. To complete the description we must add the enormous expenditure of armies and navies, with all the horrors they suggest, whether in wars, revolutions, or even in time of peace.

We are quite prepared to be told, by low selfish natures without preparation, that sensual domination is impossible—is

utopian: Our answer to such people is that they ignore, or are ignorant of modern science; of what intelligent moral training from youth upwards, conscience and force of will—self-control —can effect.

That the difficulties are great we know perfectly well: we are just as convinced that they are not insuperable

Ignorance is not eternal: it is a temporary eclipse of the truth, which the light of knowledge and good training will eventually dissipate.

The ideal of a statesman ought to be, to govern a happy people, and not merely a numerous one. His attention should be directed to the reduction of the death rate of the nation, rather than to that of the increase of Births, his chief care in regard to the latter being the improvement of quality.

A steady and considerable reduction in the death-rate (especially of children) would be a sure indication of general improvement, morally, intellectually and physically; as well as proof of an increase of the means of health, happiness and prosperity.

Much more, of importance, could be added, for example: what a fruitful theme for observations that of the present irrational, social, matrimonial arrangements: what great room for improvements in them.

How many fit men and women, miss their happiness, in being hindered by them, from finding suitable mates!

But enough has been said to show the general scope and intention of this Essay; and for the present we may conclude with the quotation "Verbum sat sapienti."

Summary.

God has so constituted this world that the Sum of Human Happiness shall depend upon perfect control over the reproduction of our species; as well in regard to their number as that they must possess the "Mens Sana in Corpore Sano," and the indispensable moral, intellectual and physical training.

These depend upon the complete domination of sensuality, which, *in its abuse,* is the incarnation of "evil" in mankind.

The problem therefore is: How is that control and this domination to be obtained?

The principal factors are womankind: the present and future mothers of the race.

They are half the population of the globe.

It is their mission to bestow the necessary training upon their offspring.

It is they who must give them the first lessons in self-control—obedience—; who must teach them to do what they don't want to; and to refrain from doing what they vehemently desire. When it is done in the altruistic spirit, the children at the same time imbibe this sentiment—the true aim and object of all training.

Their power over our sex is unbounded; and must be fully enlisted.

In place of the indiscriminate exhortations to "Multiply," the true doctrines must be taught.

The benefits of science, philosophy, and arts should be inculcated.

People of influence and education should fill the moral, social ambient, with reprobation of the brutal selfishness of irrational reproduction; a most effective curb to sensuality.

Abolish the Nuptial-Bed.

Hang up, in a prominent place, the text: "Leave Venus alone for one month, and she will leave you for three months."

Cultivate the nobler sentiments and intellectual faculties, and sensuality will take its proper place in the economy of nature.

When, in the course of time, the evolution of the altruistic spirit shall reach the stage that intelligent combination for the common good will effect its purpose,

greatly accelerated progress in human felicity will result. It will then be possible to measure the civilization, the progress of a nation, by the simplicity of its Governmental machinery, machinery which, at present, consumes unproductively, and we may add destructively, such a large part of the labour of others.

The longer we live the more we are convinced of the truth and supreme importance of these doctrines; and that in proportion as they are recognized and acted on, it will be acknowledged, that the title we have given this work is perfectly justified.

WILLIAM MEIKLE.

Montevideo, 1904.

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